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ABSTRACT

The annotated listing cites Middle Eastern fiction which has been translated into English and can be used in humanities or social studies classes at the secondary level. The eight works of fiction listed contain materials that can be used to investigate the following topics: 1) contrasts between urban and village styles of life in the Middle East; 2) the encounter of traditional Islam with Western secular modernism; 3) growing up in the Middle East; 4) the experience of minorities in the Middle East; 5) cultural transference, assimilation and ideologies of national aspiration; and 6) psychological displacement and disorientation. Teaching strategies suggested for studying these pieces of literature include research, discussions with visitors from the different ethnic cultures, simulations, and role playing. The books are listed alphabetically by title. Teaching suggestions are provided in the general introduction. Background sources on modern middle Eastern literatures and some sources of information on the Middle East are included in the appendix. (Author/RM)

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MODERN MIDDLE EASTERN FICTION: AN APPROACH TO STUDYING THE AREA

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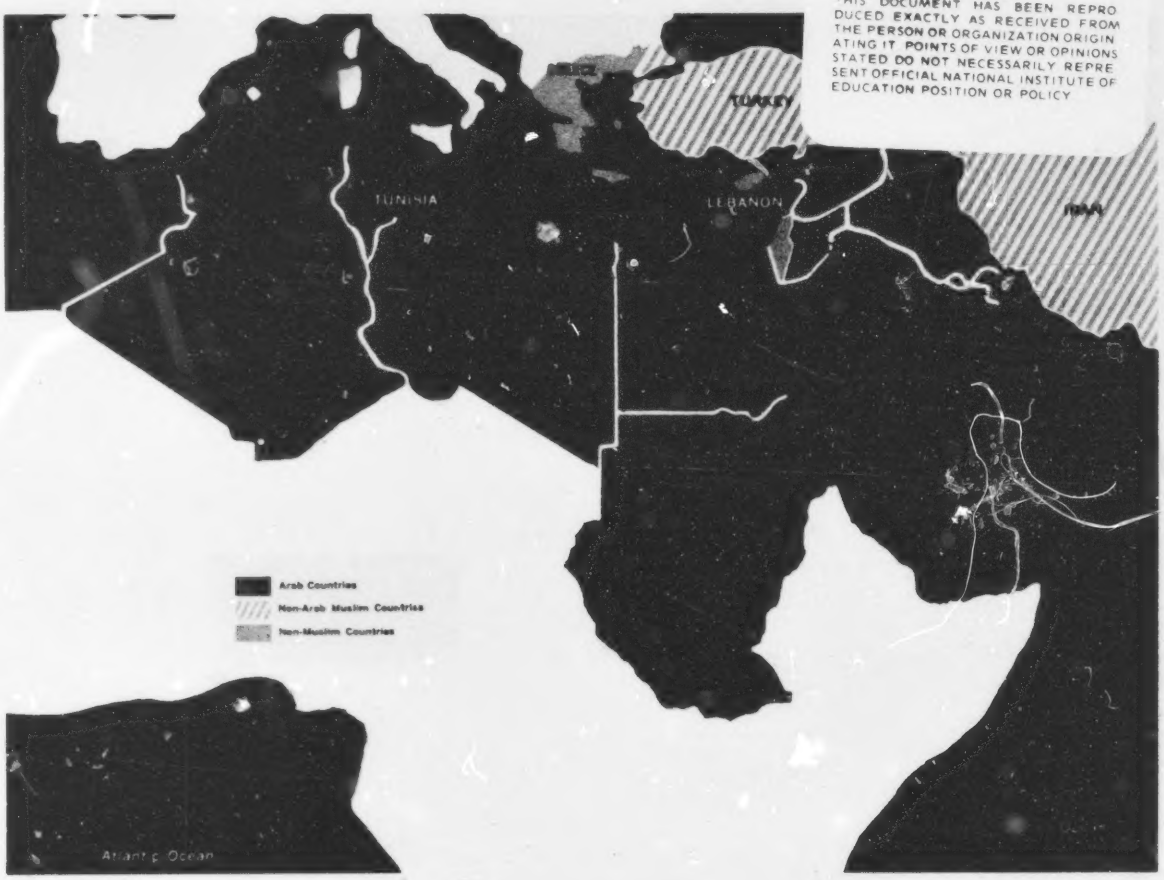

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- 1974 -

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INTRODUCTION

The sociology of literature has become a well recognized field, but its methods haven't yet been widely applied in secondary level World Studies programs. This is especially true of "Third World" literatures from Africa, Asia, Latin America and the Middle East. Of the literatures that are derived from all the major cultural areas, contemporary Middle Eastern fiction is certainly least utilized in high school and college instruction. Yet, a fairly large and representative selection of novels and short stories from this region has been translated into English. The aim of this curriculum guide is to identify and describe some of these works which were originally written in Arabic, Armenian, French, Hebrew, Persian or Turkish. Suggestions regarding teaching strategies and methods for studying these pieces of literature are also provided.

While in most cases, what has been translated is outstanding, the fact is that many of the greatest modern works of literature in Middle Eastern tongues haven't yet appeared in English. There is a great need for a systematic effort to make more of them available to American readers. However, working within the restrictions of the materials that are now available; it is possible to plan worthwhile and exciting instructional units. These could well be included in the humanities or social studies as modules within courses that are concerned with world literature, area studies or comparing cultures.

In most cases, studying Middle Eastern fiction will probably be combined with other teaching approaches. Most readers will be able to interpret these works better after having first become acquainted with the general cultures, history and socio-economic development of the area. Film study is another good means of increasing their awareness of cultural clues, so that they will be able to analyze what they will read.

Instead of purchasing classroom sets of the various books, it is suggested that a half dozen to a dozen copies of each of the titles be obtained. Probably no instructor will choose to use all twenty-one volumes. It might be worthwhile to try to have copies of all of these sources available in the school library or instructional media center. Individual students will then be able to sample works that weren't included in the module which they studied. Many of these books exist in inexpensive paperback editions, but others have come out only in hard covers. In a few cases, they have been published in Great Britain, but not in the United States. One or two titles are now out-of-print, but used copies of them can be obtained, or they can be gotten through inter-library loan.

The works of fiction that are described in this guide contain materials that can be used to investigate a number of topics:

(1) Contrasts between urban and village styles of life in the Middle East.

Naguib Mahfouz's MIDAQ ALLEY, CAIRO can be compared with Elizabeth Fernea's GUESTS OF THE SHEIK. Another research group might compare the urban life in Istanbul as it is portrayed in Hasan Ozbekhan's THE ISLE OF PRINCES with living conditions in Mahmut Makal's A VILLAGE IN ANATOLIA.

(2) The encounter of traditional Islam with Western secular modernism.

Driss Chraibi's HEIRS TO THE PAST could be compared with Driss Charhadi's A LIFE FULL OF HOLES to explore the class differences in perspectives among Moroccans who are undergoing colonization and rapid change. Reşat Nuri Güntekin's THE AUTOBIOGRAPHY OF A TURKISH GIRL makes a good book to compare with Najmeh Najafi's PERSIA IS MY HEART because both of these works stress the role of women in Middle Eastern development.

(3) Growing up in the Middle East.

Taha Hussein's AN EGYPTIAN CHILDHOOD and THE STREAM OF DAYS can be related to Sayed Hegab's A NEW EGYPTIAN. American readers can obtain many insights regarding the outlook of contemporary Arabs from these autobiographical works.

(4) The experience of minorities in the Middle East.

Leon Surmelian's account in I ASK YOU, LADIES AND GENTLEMEN of his experiences as an Armenian child in Turkey during World War I can be compared with Albert Memmi's semi-autobiographical novel about a young Tunisian Jew during World War II in THE PILLAR OF SALT. Kahlil Gibran's SPIRITS REBELLIOUS communicates the outlook of Maronite Christian youth in the Lebanon who were revolting against the alliance between their conservative ecclesiastical leaders and the wealthy landlords who controlled their society.

(5) Cultural transference, assimilation and ideologies of national aspiration.

These themes could be explored entirely within the Israeli context through works such as Agnon's "Betrothed", Amihai's "The Times My Father Died" and the selections in ISRAELI STORIES. Or, the Israeli experience of replanting what had become a predominantly occidental people in the Middle East could be compared with westernizing overwhelmingly oriental societies described in books such as THE ISLE OF PRINCES and A LIFE FULL OF HOLES.

(6) Psychological displacement and disorientation.

Sadegh Hedayat's THE BLIND OWL and Elie Wiesel's A BEGGAR IN JERUSALEM both revolve around mad characters. Various types of neurotic manifestations occur in Yashar Kemal's ANATOLIAN TALES and in many of the stories that are included in Mahmoud Manzalaoui's ARABIC WRITING TODAY: THE SHORT STORY.

Probably the most fruitful learning will take place if some "research questions" have been drawn up in advance so that the students are agreed about what data they are looking for.

Examples:

How do men's and women's roles differ in Middle Eastern societies? In freedom of movement? In the types of work that they do? In their personal possessions? In the ways that they use their time? In the rights that they can exercise?

What assumptions are shared by both French and Moroccans? (Arabs and Israelis, Armenians and Turks . . .) Which of their values are inconflict? What causes the clash of their interests?

How does the "millet" system of religio-ethnic communities function in Middle Eastern countries?

How does the power structure work in a Middle Eastern society? Who is wealthy? Who is poor? Who makes the local or national policies? Who is admitted to school? Who has social mobility? Who controls the army?

How does a Middle Eastern state become "developed" or "modernized"?

The students will need help learning how to use the descriptions of settings, characterizations, imagery and references to folk beliefs that occur in fiction in order to answer their queries. Due to there being good sized Arab, Armenian and Jewish communities in Connecticut, some of the students here ought to be able to closely identify themselves with the concerns that they encounter in literature. Of course, they must be careful to take their own feelings into account as they probe the author's perspective and consider the context within which the material was originally written.

It is often possible to compare data gathered from literary sources with information provided by more systematic researchers. For instance, several anthropologists have written village studies of Middle Eastern communities that can be used when students are reading rural fiction.

Middle Easterners in the local community or at a nearby college or university are also sources of insights. They can assist American students to assess their comprehension of the indigenous literature by providing another outlook on it. These visitors may also be able to read or recite short passages or poems in their mother tongue. This makes it possible for your students to savor the sound of Arabic, Armenian, Hebrew, Persian or Turkish. However, you should draw attention to the fact that many of the Middle Easterners who reach the United States came from relatively privileged urban families in their homelands. They may not be very aware of the social problems in their homelands; or they may hesitate to openly discuss them with foreigners.

Simulations and role playing are still other ways to appreciate Middle Eastern culture after having read some of the fiction from this area. A scene from a novel or short story can be dramatized as it was originally written. Often, it can then be re-enacted to reflect changed circumstances or present conditions. These short skits may be used as discussion starters or video taped to make it possible for other groups to benefit from them. Some Middle Eastern informants might be willing to participate in activities of this type. Or, they might critique the authenticity of the ones that your students have prepared.

If other classes at your school have worked with African, Asian or Latin American literatures; the themes which they found in these could be compared and contrasted with ones in Middle Eastern fiction. A literary evening, such as is common in Middle Eastern lands, could be organized with a short play, poetry readings and interpretations of prose. Studying modern Middle Eastern fiction might also precede an investigation of the immigrant communities from this cultural area that now reside in Connecticut or southern New England.

S. Y. Agnon
"Betrothed" in TWO TALES.
Harmondsworth, Middlesex, England: Penguin Books, 1966, pp. 11-97.

The mood of pre-World War I Palestine into which the early Jewish Zionist immigrants moved is portrayed in "The Betrothed". In this novella, Jacob Rechnitz, a marine biologist from Austria, has come to teach and collect sea fauna at Jaffa. A happy relationship develops between him and six of the neighborhood girls, when his former patron from Vienna arrives in town accompanied by his daughter. When his former ties with this girl are re-awakened, Rechnitz discovers tensions between Occidental and Oriental values in himself. Ethnic and historical allusions are used in the story, so the translator has provided a short glossary at the end of the volume.

Other examples of S.Y. Agnon's works have been translated in:

S.Y. Agnon, TWENTY-ONE STORIES
N.Y.: Schocken Books, 1970. 276 pp.

Yehuda Amihai
"The Times My Father Died" in Ezra Spicehandler, (ed.), MODERN HEBREW STORIES. N.Y.: Bantam Books, 1971, pp. 140-160.

Born in Germany in 1924, Amihai came to Palestine in 1936. The existential flavor of this story, which is selected from a collection called IN THIS TERRIBLE WIND, conveys the impass between a generation that still believed in traditional Judaism despite all that they had suffered due to their religion, and their children who have adopted a secular Socialist-Zionist ideology. Rich in symbolism drawn from the Jewish ritual, the story powerfully connects modern Israel with that part of its metaculture that survived the European holocaust. As a poet as well as a writer of prose, Amihai is among the best known authors of the younger generation in Israel.

Joel Blocker, (ed.) ISRAELI STORIES. New York: Schocken Books, 1965. 265 pp.

Starting and ending with stories by S.Y. Agnon, this collection of contemporary fiction written in Israel by Israeli authors includes works by seven other writers. Every selection in the book is rich in cultural insights, making this a good choice if only one source on Israeli literature can be purchased. Background information regarding the perspective from which each selection was written is provided in short biographical sketches of the contributors. Careful reading and some reflection on the imagery, plots and characterizations could form the basis for discussions on Zionism, the Jewish Enlightenment, mysticism and assimilation. Read in conjunction with historical studies of Mandate Palestine and the formation of the State of Israel, this anthology personalizes the general data and provides a range of Jewish perspectives on the events of recent decades.

Driss Chraibi HEIRS TO THE PAST. London: Heinemann, 1971. 107 pp.

First published in 1962 in French as SUCCESSION OUVERTE, this novel was translated by Len Ortzen for Heinemann's African Writers Series. Its author, although born in Morocco, attended a French lycee at Casablanca and then went to Paris in order to study chemistry. He married a Frenchwoman and has lived his adult life almost entirely in France. In this semi-autobiographical account, Chraibi has been called home to Morocco due to his father's death. The father was a feudal landlord, whose passing marks the destruction of a traditional way of life. Chraibi communicates the paradoxically dualistic situation that he, and many other educated youth in the Islamic World, are experiencing. He is both colonized and a colonizer, a native and a foreigner, an insider while at the same time an outsider. He discovers that both Europe and the Middle East are caught up in an historical crisis by which they both are radically redefining their heritages. Many instances of cultural clash are included in this little book, but they aren't solely between Arabs and Frenchmen; but also between representatives of the values that are competing within each culture.

Driss Ben Hamed Charhadi A LIFE FULL OF HOLES. New York: Grove Press, 1964. 223 pp.

This fascinating "oral" novel was actually dictated in Maghebi Arabic to Paul Bowles by an illiterate Moroccan. Bowles transcribed it from the tape and then translated it into English. The finished book, however, still retains the flavor of the original storyteller. Through the eyes of a young Arab street boy, the reader is introduced to French occupied Morocco. Many of the scenes sketch the relationships between "natives" and "colonists". Ahmed, the main character in the novel, struggles to survive by doing menial tasks. His adventures include episodes in a brothel, an attempt to sell marijuana that lands him in prison, and an experience as a houseboy working for two European homosexuals. Besides its graphic account of the style of life shared by the Moroccan poor, this work of fiction is rich in proverbs and insights regarding the tensions between traditional Islam and western modernism. It could be a basis for studying contrasting clothing, food habits, habitations and social aspirations.

Elizabeth Warnock Fernea GUESTS OF THE SHEIK: AN ETHNOGRAPHY OF AN IRAQI VILLAGE. New York: Doubleday Anchor Books, 1969. 333 pp.

This fascinating authentic description was written by the wife of an American anthropologist. She tells about her experiences in a tribal settlement at a southern Iraqi village called El Nahra. Although it isn't fiction, her account captures the reader's interest and tells a great deal about life styles in communities such as this one. As has been the case until recently in many Muslim societies, the women of El Nahra are secluded from male activities. They spend most of their time together in the harem areas of their homes. They are draped with an all-enveloping covering if they venture onto the streets. For two years, Mrs. Fernea conformed to these customs and was able to take part in the conservative feminine aspects of a Muslim community.

Kahlil Gibran SPIRITS REBELLIOUS. New York: The Wisdom Library, 1947. 121 pp.

Gibran penned this famous protest against the religious and political injustices taking place in Lebanon at the beginning of the Twentieth Century. Burned in the marketplace of Beirut, it was one of the reasons for Gibran's being excommunicated from the Maronite Church, and it forced him to stay in exile from his homeland. The Church later reinstated Gibran and, when he died in 1931, it buried him in a monastery near his birthplace. Although much that Gibran wrote is now considered to be romantic and stilted, the story, "Khalil the Heretic" in this volume is a powerful piece of writing. It tells about a young monk who leaves his order as a protest against the selfish and greedy behavior of his superiors. The priests have allied themselves with the wealthy landlords who control the villager's lives. As a result, a poor widow and her daughters who take in the lonely lad suffer for their good deed when the local Sheik finds out about it. The interplay among Christian and Muslim groups in this story is suggestive of relationships between the religious communities toward the end of the Ottoman regime.

Reşat Nuri Güntekin THE AUTOBIOGRAPHY OF A TURKISH GIRL. London: George Allen and Unwin, Ltd., 1949. 328 pp.

Simply called Çalikuşu (The Wren) in Turkish, this novel was written by one of Turkey's greatest men of fiction. Feride, its heroine, is one of the most famous characters in modern Turkish literature. This is one book that it is safe to say has been read by every literate Turk. It has also been filmed, and adapted as a stage play. Set in the 1920's, during the early days of the Turkish Republic, it is the imaginary story of an idealistic girl from the metropolis of Istanbul who volunteers to teach in a primitive village in the interior of Anatolia. Through Feride's eyes, we encounter the school bureaucrats and take up the struggle against disease, ignorance and poverty. Both romantic and realistic material has been included in the novel; much of it drawn from Güntekin's own experiences as a roving school inspector. It is an especially important book, because it inspired many young Turks in the 1930's and 1940's to follow Feride's example and struggle to improve the lot of their countrymen living in 40,000 villages dotting Asia Minor. Although the translation was done by an Englishman, it is understandable for American readers.

Sadegh Hedayat THE BLIND OWL. New York: Grove Press, 1969. 130 pp.

Considered to have been Iran's best modern writer, Hedayat lived from 1903 until 1951. THE BLIND OWL is a psychological novel in which a young Persian analyzes his delusions that lead him ever deeper into insanity. There is also an existential theme to this work, whose hero is obsessed with the desire to get to know himself. Although most of the emphasis is on introspection, some scenes in the novel do portray urban Iranian society. Cultural insights abound in the characterizations. The book is like Edgar Allan Poe's works or a novel by Franz Kafka. Not all readers appreciate this grotesque style; but the book rewards readers who understand it.

Sayed Hegab A NEW EGYPTIAN: THE AUTOBIOGRAPHY OF A YOUNG ARAB. New York: Praeger Publishers, 1971. 157 pp. and glossary.

The experiences of a boy growing up in a provincial fishing town in Egypt during the 1940's are recounted in this volume. Young Sayed sees the British withdrawal from his country, the abdication of King Farouk, and the events which brought Nasser to power. Sayed's coming of age is accented by the Suez crisis and the Israeli invasion of the Sinai.

The traditional beliefs of Sayed's mother contrast with his father's more modern outlook. The boy is caught up in tensions brought by refugees from Palestine and the political conflicts within Egyptian society. As an adolescent, Sayed writes poetry, but his expressive talent is soon subverted for political ends. Later, books and sports occupy him. Then, at sixteen, Sayed has to abandon the slow pace of life in his hometown to go to the city in order to prepare for engineering studies. Wanting to become a writer instead, Sayed finally breaks with his past and joins a literary circle in Cairo.

American youth ought to be able to identify with many of Sayed's feelings. A NEW EGYPTIAN contains an insightful account of recent events in Egypt interpreted from the perspective of a boy coming of age in an Arab society.

Taha Hussein THE STREAM OF DAYS: A STUDENT AT THE AZHAR. London: Longmans, Green and Company, 1943. 133 pp.

Together with the first volume, called in English AN EGYPTIAN CHILDHOOD, this autobiography of a blind boy growing up in pre-revolutionary Egypt is now recognized as one of the masterpieces of modern Arabic literature. It is outstanding because of its warm portrayal of student life at the famous Muslim University of El-Azhar, the most famous seat of traditional higher learning in the Middle East. Also, because its author lacks sight, the book is tuned to the other senses: sound, touch and taste. Coming to Cairo as an inexperienced lad of only thirteen, Taha has to adjust to life at El-Azhar. Later he begins to question its curriculum and the instructional methods which its teachers use. We accompany him from the time when he is inducted into traditional education until the point when he comes to realize that modern society requires a more relevant type of learning.

Naguib Mahfouz MIDAQ ALLEY, CAIRO. Beirut, Lebanon: Khayats, 1966. 319 pp.

Set in the ancient Khan al-Khalili section of Cairo, this novel takes its title from a little alley that is located near the Hussaini Mosque. It has no central plot and even lacks a dominant character. Rather, the alley itself is the hero of this book. A dozen or more personalities interact in it to communicate the nature of urban life in the Egyptian metropolis.

Naguib Mahfouz, the author, was one of the best known Arab writers of fiction. He wrote more than twenty volumes of novels and short stories. This example of his talent has been excellently translated by Trevor Le Gassick, who has taught Near Eastern languages at several American universities.

MIDAQ ALLEY came out in Cairo for the first time in 1947. It has been frequently reprinted in Arabic. On its pages readers can explore the impact of World War II on the attitudes and behavior of residents in one of Cairo's most conservative neighborhoods.

Mahmut Makal A VILLAGE IN ANATOLIA. London: Vallentine, Mitchell and Company, Ltd., 1954. 189 pp.

Brilliantly translated into English by Sir Wyndham Deedes only four years after this famous account of rural education written by a teen aged school teacher had first appeared in Turkey, VILLAGE IN ANATOLIA was a milestone in Middle Eastern literature. For the first time, a Turkish villager was able to express his frustrations in print and attract a large audience to read about them.

Makal was only nineteen when he wrote this book, and it powerfully conveys what he felt as the lone representative of modern civilization in a primitive village. Makal's tendency toward naturalism is explained in the translator's introduction, but the account that he gives should provide any sensitive reader with new understanding of the dynamics of under-development. American high school youth will be interested to read this "best seller" written by a young man when he was their age.

Mahmoud Manzalaoui ARABIC WRITING TODAY: THE SHORT STORY. Cairo: American Research Center in Egypt, 1968. 402 pp.

Thirty modern and contemporary writers of Arabic fiction are represented in this anthology. The development of the modern short story in Arabic is explained in an introductory sketch, which also relates the process of translation that was used to produce this volume. A brief biography of each writer precedes the example chosen from his works.

Many of the stories contain cultural information, such as "The Brass Four-Poster" by Yehia Hakki, which centers on a bed that is the main item of furniture in a lower class home. Folk notions about death are also conveyed in this selection. A woman, Saheir el Kalamawi, probes the worlds of childish fantasy and adult reality in "Nanny Karima and the Hammam". A Syrian writer, Haseeb El Kayyali, uses traditional Islam in a village setting as the theme of "Dearly Beloved Brethren!" Marriage customs and the conflict between Muslim culture and the veneer of westernization that the French brought to Syria are touched upon. This volume has been translated well, and it contains an exceptionally valuable group of stories.

The American distributer of this book is the University of California Press. A similar collection is Denys Johnson-Davies, MODERN ARABIC SHORT STORIES. London: Oxford University Press, 1967. 194 pp.

Albert Memmi THE PILLAR OF SALT. New York: The Orion Press, 1955. 342 pp.

This is a warm account of a Jewish boy growing up in Tunis, Tunisia. The lad, Alexandre Mordekhai Benillouche, describes himself as "a native of a colonial country, a Jew in an anti-Semitic universe, an African in a world dominated by Europe." Written originally in French, the novel provides a portrait of life in a North African ghetto. Social modernization is described, while at the same time the author recounts the processes that transformed his Sephardic heritage into a secular European outlook. There are memorable descriptions of homes, schools, neighborhoods, a Jewish funeral, and parties. When the Germans conquer the city, this way of life is suddenly obliterated, and we read about how one young Jew survived the Nazis.

Najmeh Najafi PERSIA IS MY HEART. New York: Harper and Brothers, 1953. 236 pp. and a glossary.

Written when Najmeh Najafi was attending college in California, her autobiography recounts many experiences of growing up in fast changing Iran. She writes from the perspective of a privileged urbanite Persian, the daughter of a prominent family. Yet life in her traditional Shiite Muslim home is described. She tells about special occasions such as holidays, courting practices, marriage and a reception at the Shah's court. Visits to villages and the inauguration of a dress making business are also included in this book. Readers can gain an understanding of many contrasts from it: old ways are compared with those that have been adopted from the West, and affluence meets grinding poverty. Najafi's narrative is written with insight, compassion and sensitivity. Especially intended for American readers, this book is a good source of information about life in Iran about twenty-five years ago.

Hasan Ozbekhan THE ISLE OF PRINCES. New York: Simon and Schuster, 1957. 232 pp.

The tensions between the old ways and the new, traditional values and modern ones in Republican Turkey are brilliantly conveyed in this novel that was originally written in English by a member of the Turkish diaspora. Set in Istanbul, the action alternates between the westernized city and an island in the Sea of Marmara where things have changed very little. The writer has chosen to tell tell us about the small, urban intellectual elite of Turkey; rather than to portray that nation's vast village population. Like the autocratic grandfather who dies, Ozbekhan believes that the traditional style of life followed by urban Turks is doomed. The processes of westernization and clashes between the generations can be understood from this book.

Leon Z. Surmelian I ASK YOU, LADIES AND GENTLEMEN. New York: E.P. Dutton and Company, 1945. 316 pp.

William Saroyan's introduction to this volume characterizes it as a "solemn, gentle, civilized book, full of innocence, comedy, and that kindly power which is the possession of men who are truly alive and cultured." Surmelian tells the story of a world that was destroyed and he recounts the events that ruined it. He describes the community into which he was born in the town of Trebizond (Trabzon) on Turkey's Black Sea coast. Besides the Muslim Turkish rulers, Greek Orthodox and Armenian Apostolic minorities lived in this seaport. When World War I began, however, the former patterns of life were disrupted. Surmelian was a young boy at this time, and he is able to tell about the horrible events that he experienced without hatred. Probably no other biographical account has so much compassion for both the victims and the victimizers of the Armenian genocide. It gives American readers a rare opportunity to comprehend experiences that are the common heritage of Armenian-Americans and to learn more about the kind of society in the Middle East from which they originated.

Hovhannes Toumanian A SELECTION OF STORIES, LYRICS AND EPIC POEMS. Translated by Dorian Rottenberg and Brian Bean. Edited by Arra M. Garab. New York: T. & T. Publishing, Inc., 1971. 392 pp.

Hovhannes Toumanian (1869-1923) is a famous Armenian poet and author whose stories appeal to readers of all nationalities. A deep understanding of rural life in the Caucasus at the beginning of the Twentieth Century can be obtained from his stories such as "Kikor" and "The Construction of the Railway". "Kikor" is concerned with the custom of attaching little boys from the villages to families who live in town so that they can get a little education, learn a trade, and be cared for without any cost to their poverty stricken families. "Construction of the Railway" deals with conflicts between the customs of a society that is based on a code of hospitality through the extended family, and one that uses a money economy.

Another collection of Toumanian's works in English is:

Hovannes Toumanian
THE BARD OF LOREE.
Compiled and translated by Mischa Kudian
London: Mashtots Press, 1970. 119 pp.

Elie Wiesel A BEGGAR IN JERUSALEM. New York: Random House, 1970. 211 pp.

Although it could be claimed that this is a European rather than an Israeli novel, A BEGGAR IN JERUSALEM provides many insights into the impact of the Six-Day War of 1968. It isn't an easy book for younger readers because a great deal of submerged imagery is employed. The novelist's mode moves from instrospection to the narration of events that often shift their setting. Yet, this book makes a powerful impact by connecting the Jewish experience of the holocaust in eastern Europe with the struggle to preserve Israel.

The "beggar" in this piece of fiction is a madman in the sense of having a dominating volition that isn't shared by most of his realistic contemporaries. His aspirations exceed the present potential. This mystical aspect makes A BEGGAR IN JERUSALEM memorable reading, while also giving it a basis for being used to discuss the nature and impact of ideology. As a fictional account in which the affective aspects of war are stressed, the book could well be compared with the historical descriptions of Israel's founding and the subsequent wars that have been fought between it and the Arab States.

Yashar Kemal (Gökçeli) ANATOLIAN TALES. New York: Dodd, Mead and Company, 1968. 160 pp.

This collection of seven stories comes from the pen of Turkey's best known living writer. Born in a village in 1922, Yashar Kemal expresses a view of life as it is seen by the common worker - the average guy in Turkish society. All of these stories communicate the realities of existence for the poor people of the Middle East. "The White Trousers", for instance, is an especially powerful account of a boy who does his best to succeed, although his labor is exploited by a man of substance. Many of the stories contain customs and images that have been drawn from Turkish folk society. They could be the basis of discussions giving American readers a better understanding of the Middle East.

Two of Yashar Kemal's novels: MEMED, MY HAWK and WIND FROM THE PLAIN, have also been translated into English. Especially the second book is useful as a portrayal of villagers who migrate from the hills each year to work in the cotton fields on the plains of southern Turkey.

Appendix I.

BACKGROUND SOURCES ON MODERN MIDDLE EASTERN LITERATURES

Gockjian, Valerie THE CHRISTIAN LITERATURE AND FINE ARTS OF THE ARMENIANS. New York: Diocese of the Armenian Church of America, 1973. 24 pp.

This illustrated brochure contains some data about modern Armenian literature.

Haywood, John A. MODERN ARABIC LITERATURE, 1800-1970. New York: St. Martin's Press, 1971.

A helpful overview of the development of Arab literary expression during almost two centuries.

Hochman, Baruch THE FICTION OF S. Y. AGNON. Ithaca: Cornell University Press, 1970.

This monograph is a study of the techniques and concepts of the greatest modern Israeli novelist.

Kravitz, Nathaniel 3,000 YEARS OF HEBREW LITERATURE. Chicago: Swallow Press, 1972.

See the chapter on "Modern Hebrew Literature", pp. 481-527.

Kritzeck, James MODERN ISLAMIC LITERATURE FROM 1800 TO THE PRESENT. New York: Mentor (New American Library), 1970.

This anthology of sample selections also has a short introduction that gives an overview of the period.

Ortzen, Len NORTH AFRICAN WRITING. London: Heinemann Educational Books, Ltd.

Stone, Frank A. THE RUB OF CULTURES IN MODERN TURKEY: LITERARY VIEWS OF EDUCATION. Bloomington: Indiana University Publications, 1973.

A rationale for doing literary sociology with items of Middle Eastern fiction is explained in Chapter One and Chapter Two presents, "The Evolution of Modern Turkish Literature".

Appendix II

SOME SOURCES OF INFORMATION ON THE MIDDLE EAST

* Abun-Nasr, Jamil M. A HISTORY OF THE MAGHRIB Cambridge: Cambridge University Press, 1971.

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\+ Armajani, Yahya MIDDLE EAST PAST AND PRESENT Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1970.

* Avery, Peter MODERN IRAN New York: Frederick A. Praeger, 1965.

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* P Chouraqui, Andre N. BETWEEN EAST AND WEST: A HISTORY OF THE JEWS OF NORTH AFRICA New York: Atheneum, 1973.

* Hourani, Albert H. MINORITIES IN THE ARAB WORLD London: Oxford University Press, 1947.

\+ P Laqueur, Walter (ed.) THE ISRAELI-ARAB READER, Second Edition, Revised. New York: Bantam Books, 1970.

* P Lerner, Daniel THE PASSING OF TRADITIONAL SOCIETY Glencoe, Illinois: The Free Press, 1958.

\+ P Levin, Meyer THE STORY OF ISRAEL N.Y.: Berkeley Medallion Books, 1967.

* P Lewis, Bernard THE EMERGENCE OF MODERN TURKEY London: Oxford University Press, 1961.

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\+ P Pierce, Joe E. LIFE IN A TURKISH VILLAGE N.Y.: Holt, Rinehart and Winston, 1964.

* P Prittie, Terence ISRAEL: MIRACLE IN THE DESERT, Revised Ed. Baltimore, Md.: Penguin Books, 1968.

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* P Sterling, Paul TURKISH VILLAGE N.Y.: John Wiley and Son, Inc. (Science Editions), 1965

SECONDARY LEVEL TEXTS

\+ P Bucher, Henry, Jr. MIDDLE EAST West Haven, Ct.: Pendulum Press, 1973. Includes chapters on Copts, Shia Islam, Armenians and Jews.

\+ P Jacobel, Hugo and Don Peretz THE MIDDLE EAST, Revised Edition New York: Scholastic Book Services, 1967.

\+ P THE MIDDLE EAST New York: Scholastic Book Services, 1972.

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* = mainly for teacher use + = student materials P = paperback